RAGGED SCHOOL UNION QUARTERLY RECORD.

APRIL, 1881.

LATYMER ROAD MISSION,

Blechynden Street, Notting Hill.

The Latymer Road Mission was started in 1862. The place was a mere swamp; neither church, chapel, nor school could be found for the benefit of the poor labourers, laundresses, and the children. The roads at this time were so bad that a poor drunken woman going home one night fell into a bog, and was picked up dead next morning, the wretched creature having been unable to extricate herself from the quagmire. A few friends who were interested in the neighbourhood met to talk over the state of affairs, an appeal was made to the public, and the result was that the building known as the Latymer Road Mission was erected. A Day School was at once set going, and a Club for working men, and many other agencies for good, were supported by voluntary helpers. At this time the Mission was the only one of the kind in its immediate neighbourhood. The condition of things which called the Mission into being gradually changed—fresh people came into the neighbourhood, new houses were built, and the colony of gipsies who had taken up their abode in the place decamped. Years passed on, and other Missions of a similar character were started. In process of time the Day School, for which a fee was charged, was given over to the care of the London School Board, who, finding the original premises far too small for the number of children (for it has been said that it positively rains children in Latymer Road), built a large and substantial building, which accommodates 1,300 children.

The question then arose as to what should be done with the original building during the day. Several suggestions were made, and ultimately, after prayerful consideration, it was unanimously

decided that one of the great needs of the neighbourhood was a Crêche, and the committee resolved that this would be the best use to which to devote a portion of the building. The following is an account from the pen of "F. M. G.," extracted from the February number of *Light and Shade*, the monthly organ of the Mission:—

"The neighbourhood of Latymer Road abounds in private laundries, where women work from eight in the morning till eight, or even later, at night. Those thus employed necessarily either leave their babies in the charge of an elder child, or put them out by the day to be tended by a neighbour. This system often results in the saddest neglect. The children are not properly washed, or clothed, or fed; the rate of infant mortality is

very high, and many of those who survive are weakly or deformed.

"The growing necessity of a well-organised Infant Day Nursery had for some time been forcing itself on the minds of the committee of the Latymer Road Mission; and when the Mission Rooms were no longer needed as a day school, it was felt this project might be carried into execution. Four rooms were therefore fitted up for the daily reception of children between the ages of three weeks and five years, and in Easter week our Crêche was opened. The beginning was small, but the numbers have steadily increased, and now between twenty and thirty infants spend half their lives in our airy rooms, under the care of our kindly matron and under nurse.

"After the babies have been received in the tiny office, they are taken into the bath-room, where wraps are removed, and the children are, if necessary, bathed and completely dressed in nursery clothes, their own little garments being hung up in numbered bags. Clean and fresh they are carried upstairs, where the remainder of the day is spent in the cot-room or the play-room, or toddling about the connecting passages; those old enough being sent to the neighbouring Board School free of extra charge. The accompanying woodcut shows the cot-room on a full day. On Monday and Saturday the number of admissions is low, as the mothers, who are chiefly washers or ironers, are not then needed at the laundries. For these advantages parents willingly pay sixpence a day, and this fact alone proves that the Nursery is satisfying a want of the neighbourhood. But we do not reckon our success merely by numbers; we rather count on the visible improvement of the infants who have been pretty regular attendants at the Nursery, for fresh air, warmth, wholesome food, and cleanliness have worked wonders, and several little things who came to us puny and unable to stand are gradually gaining health and strength, and can now run about.

"Visitors are welcome at all times, and the children will always be found ready for a game or a swing.

"We can but feel great thankfulness for the blessing that has attended our efforts during the past nine months, and trust that the work thus begun may continue and prosper."

But it was pointed out that the Crêche would only occupy a part of the Mission Rooms, and that the large hall would still be

empty. A Coffee House for men was thought of, but there was already the Magdala Castle in Blechynden Street doing a business of its own, with which it would not be right or kind to interfere. What do the lads do with themselves in the evening? was the next question. Are they not too often to be seen racing about the streets during the long evenings, the elder ones lounging outside the doors of public-houses, learning much evil in every

way, and all because there was no room in which they could sit quietly and read or otherwise amuse themselves? All who know anything of the dwellings of the poor will easily understand how cramped they are, and the boys are too often felt to be in the way, and the lads themselves feel that they are not wanted. How can, say, a couple of boys, aged 14 and 17, sit quietly all the evening in one small room which serves as a kitchen, sitting-room,

and bedroom for five people, including, perhaps, a crying infant? As a matter of fact the boys are out until bedtime; when they have money enough in their pockets they visit penny gaffs and low theatres and music-halls; and this, sad to say, is the life that thousands of our lads live every year, and as a consequence they grow up to be the infidel and careless men that are found so hard to be reached by clergymen and lay helpers. All this was brought home to the mind of the committee, and it was ultimately decided to open a Coffee House for Boys. This was done on the 30th April, and a few weeks afterwards there was a public meeting, when Mr. J. H. Fordham formally opened the room.

This attempt to ameliorate the condition of the boys and young men has met with signal success. Every evening between one and two hundred young fellows are to be seen quietly interesting themselves with books, draughts, carpentering tools, and games of various sorts. The name of Coffee House has been dropped, and that of Evening Shelter substituted. The trade done at the bar is of course very small; the boys have not money enough to spend, and the committee would at once feel anxious if any of the lads were to spend more than a few pence. The boys, in fact, make the place a kind of club, and are sadly distressed when they are unable to obtain an entrance, which does sometimes happen on the occasion of a public meeting.

There is a Weekly Service held on Wednesdays at 7.30 p.m., and this is always well attended, and the boys by their quiet behaviour show they appreciate the service and the kindness which prompts it.

There are Evening Classes held twice a week under the management of a certificated teacher. Writing, reading, and arithmetic are taught gratis to all who are desirous to make up for lost time.

One of the features of the Shelter are the Fortnightly Cocoa Concerts. The admission is one penny, which is returned in the shape of a cup of hot cocoa and piece of cake. The audience, consisting chiefly of boys, quietly take their seats, and listen to the "bill of fare" for the evening, which includes songs, readings from popular authors, glees, and recitations.

The Sunday Schools and Juvenile Services are very well attended; indeed, at the latter the children sometimes have to find their seats on the floor. The Infant Sunday School, number-

ing about 140 little ones, is held in one of the rooms belonging to the board school. Mention must also be made of the Farthing Bank and the Girls' Mutual Improvement Class, which are held weekly, and meet with the support of the young people for whose benefit they are held.

During the cold weather the Soup Kitchen is in full swing. Children make the room their dining-hall, and for the small sum of a halfpenny or a penny they are able to get a fair meal. Soup suppers to the children are occasionally given, and it is needless to say are always well attended.

The Sick Fund, during the bitter weather of January, was greatly taxed; many would have gone without coals, blankets, and food, but for the timely help afforded. There is an Adult Service on Sunday evenings, conducted by the London City Missionary for the district, which is fairly attended. An attractive feature in this service is the choir of boys and girls, whose singing is appreciated by the adults.

There is also house-to-house visitation and tract distribution by the Bible-woman and missionary, and their visits are anxiously anticipated by many, especially the sick and distressed.

The chief difficulty which the committee has to contend against is the want of funds. They feel that if friends would consent to become annual subscribers to the Mission, and would interest others in the cause, their burden (which, from the great variety of the work, is always heavy) would be greatly lessened.

The Mission is open for the inspection of visitors any day or hour, and the committee will be glad if any who may read this paper will pay a visit to the institution.

The institution has a mixed committee, of which Dr. J. H. Gladstone, F.R.S., is the chairman, and Mr. Aulay Macaulay, Honorary Secretary.

DARBY STREET RAGGED SCHOOL AND ITS INSTITUTIONS.

To the Editor of the "Ragged School Union Quarterly Record."

Dear Sir,—I am now going to give myself the pleasure, so often promised, of placing before you a few notes as to the above. Under this title much now is understood, and I can safely and conscientiously tell you that the whole undertaking has gradually grown to what I

may proudly call its present position of usefulness towards the various people over whom it spreads its influence and by whom its benefits are felt.

I shall commence this short epistle with what is considered, and is, the basis upon which all the work has been built, and from which all has certainly grown.

The Darby Street Ragged Sunday School itself was started as late back as 1848, and was conducted by ten ladies and gentlemen in a small room in Darby Street, and although the actual accounts of the working details of this period are lost in obscurity, still when we find that many of those same pioneers in the work are still active supporters of the school, and that many who are now elders at Darby Street, having children of their own at the present school, speak with almost reverence of the days that are past and gone, we cannot but acknowledge that the records of the labour done are written in letters that cannot be obliterated, and that the seed then sown has indeed taken root downwards and born fruit upwards.

It was about the year 1865 that the school was removed to its present large and cheerful premises, and the work continued with steady progress until the year 1868, when, owing to some severe misunderstanding, the work was suddenly embarrassed by the abrupt retirement of the executive. Much anxiety was then felt by the friends of the school as to how to proceed, but a gentleman was found to take the lead, and in 1869 he took office, and, to quote his own words, "was enabled by the steady earnest help accorded him by almost all his friends to carry on the work of the school." Under this gentleman's able and cordial management, the school (which had become during the short interregnum certainly chaotic) was gradually reduced to order and began again to flourish.

At times those in office have to assume with their poor ragged children a very severe exterior, and even to deal harshly with them, but for the benefit of your readers I can safely state that with limited means at command, both with regard to helpers and finance, the only way to obtain good results is to submit the whole of the organisation and working to system and order, and that these same friends (system and order) must be maintained thoroughly. The children will always more readily look up to the leader who has only one mind and knows how to maintain it. The school since its commencement has gradually grown, and now at times during the winter season as many as 350 children have been known to be present, and the number is never less than 300. As you doubtless well know, the lessons taught to our little ragged friends are simple, and the theology minimised, the object aimed at being, speaking

comprehensively, "to make them good;" and as an illustration of the quickness of the children's perception and ready aptitude to apply the lessons taught, I would give the following. One of the gentleman teachers had on a certain Sunday evening taken "gentleness" as his subject, and amongst other things talked about cruelty to animals, such as throwing stones at cats and beating donkeys. The following Sunday the same gentleman had a stone thrown for mischief sake at him as he came to the school, and heard, to his astonishment, a shout from some other boys standing near of, "What are you doing, Bill; don't yer know that he told you last Sunday that yer must not throw stones at donkeys?" Comparisons may be odious, but to hear lessons practically applied is certainly gratifying.

It was in this same school, many years ago, that a teacher was accosted by one of the boys in his class with what turned out to be a very impertinent question. "Teacher," asked the boy, "is your life insured?" "Why?" said the teacher. "Because your head's on fire," was the reply (his hair being red). A chorus of laughter was raised at the teacher's expense. The teacher was a man of sense and good temper, and took occasion to give some good hints on ordinary life assurance, gradually turning the matter round to the great practical question, "What must we do to be saved?" On another occasion a boy remarked of the Rev. Thomas Binney, of the Weigh House, as he entered the school, "Bill, here comes coach and six." Mr. Binney was a Northumberland man, tall and commanding in his appearance. The good man was at first nettled, and raised his umbrella to strike the urchin. The blow did not descend; an interval of better consciousness dawned, and he too improved the occasion by a talk on travelling in ancient and modern times.

Before going away from the Darby Street Ragged Sunday School, I should mention that during the six winter months a mug of cocoa and a biscuit is given to each child on leaving the building.

As time rolled onward, it was found advisable to enter into other work than the actual Sunday School, and a Working Class for the elder girls was instituted, and is held twice a week. At these classes the girls are carefully instructed in the making and mending of their own clothes, and the efforts bestowed upon the work by the ladies who so carefully and assiduously tend to its welfare have indeed been greatly blessed, for of all the various branches of the whole that are attempted and carried on, none can claim so much good result.

By the means of this class many have been reclaimed, and the influence exercised has, by God's grace, made these girls to become women in the highest and most noble sense of the title.

For this class Services of Song are also taught, and much praise

was deservedly accorded to the reproduction of "Hezekiah" at our last parents' meeting.

In the year 1869 a Night School, to be held during winter nights for three times per week, for secular education, was started and continued for some short time, but owing to the want of helpers it had then to be discontinued. But the work was not lost sight of, and the need was really felt for a greater hold on the children than could be gained by Sunday nights only. Consequently, in the year 1874 school was again started, and a gentleman engaged at a small salary to superintend, and had very good success.

In the following year another gentleman took charge, under whose able guidance a system was established and good order maintained. In 1876, the finances being very short for the working of the school, it was found necessary to curtail expenses, and it was therefore decided that the Night School must be managed by voluntary helpers only. The superintendent then took charge himself, and reduced the nights to two per week. Since that period the whole working of the school has been by unpaid help, and the prosperity of the school has steadily progressed.

General good order and good temper is displayed throughout, and beyond many learning the way to read and write, who would never otherwise have known, the fact still remains that an influence is brought to bear upon the scholars' natures that is very productive of good results; hot tempers are cooled, and sulky ones made bright, and thus, while all learn something for their individual good, pleasant evenings are also enjoyed by both teachers and taught.

A Penny Savings Bank was started on 1st January of the present year, and I am glad to be able to tell you that as many as 154 accounts have already been opened, many of them by the parents of the children, who support and teach their children to support the work. These accounts, I would say, are almost all opened by those who never had an account elsewhere, and can therefore be regarded with more satisfaction, since of course the idea of the bank was to induce those to save who did not do so previously, and not to draw subscribers from other banks.

Although I know I must not dilate on the various means taken for the benefit of the parents and residents in the neighbourhood, I do not think a word would be out of place here when I tell you that we are quite aware of the necessity of their help, and endeavour as far as possible to interest them in what is going on; and, in order to achieve this end, regular meetings are held, and coal and clothing clubs are also instituted.

Trusting that I have not trespassed too far on your valuable space,

or upon your readers' patience, I now have the pleasure to subscribe myself as the one who is at present known by both workers and worked for as

OUR SUPER.

Darby Street Ragged School, Royal Mint Street.

OUR INSTITUTE FOR YOUNG MEN.

[The following paper has been contributed by a gentleman of great experience in dealing with young people, and is a valuable contribution towards the solution of one of the great problems of the age.—ED.]

THE hope of the church is in our young men, and yet how many are outside its pale: *of* the church it may be, but not earnest, useful members *in* it. Our Sunday and Ragged Schools have done in the past, and are doing in the present, a good work, and it would be difficult to overestimate its value; but there comes a time when the elder scholar becomes the young man, and it is just at this point in his life that the school fails to retain a hold upon him. He steps out into a sort of border-land lying between the senior class and the church, and he only too frequently leaves the one without finding his way permanently into the other. He loses his way in the middle passage. Here it is that the world wins because the church does not judiciously attract. What is needed is a bridge to carry him over. There is a link missing between school life and church life, and this is just the link "OUR INSTITUTE FOR YOUNG MEN" claims to supply.

There is, however, another class in the metropolis, and which is no doubt common enough in all large towns, for whom we should bid, and whom we should like to see gathered into institutes—viz., young men and working lads who probably have never been either in a Sunday School or Ragged School, and whose representatives are found amongst those specially referred to in the following cutting from a daily paper:—

"SUNDAY EVENING ON THE THAMES EMBANKMENT.—A lad was charged before Mr. Vaughan with disorderly conduct. Police-constable Cheek, of the A division, stated that the prisoner, in company with four other boys, was on the Victoria Embankment on Sunday evening behaving in a most disorderly manner. They were on the footway jumping on each other's backs and pushing people about. They fell over one of the seats and caused great annoyance to some persons who were sitting there. The prisoner was taken into custody, but his

companions succeeded in getting away. Witness stated that it was a usual thing on Sunday nights for lads to assemble on the Embankment and behave in a similar manner to that described. He had seen between 400 and 500 boys there, and a great number of complaints had been made to the police."

Here is a field large and productive enough if only labourers can be found ready and willing to enter it. That these lads might be gathered by judicious and kindly effort off the streets, I am thoroughly convinced. The subject, however, is a large one, and I cannot pursue it now. I pass on, therefore, to speak of our own Institute.

If success be one of the tests applied to our own efforts, we claim in one measure to have reached it. How that success has been attained I now proceed shortly to show.

And here it will be well to define in a few words the principles by which we are governed and upon which we endeavour to work. Our Institute may be characterised as a *distinctly religious effort*, with which other elements, such as the educational, social, and recreative, combine; as distinguished from many "Young Men's Societies," good and useful in their way, which are *distinctly literary*, but with which the religious element is combined. Our work is primarily and distinctly missionary; and whilst we are not slow to appreciate any progress that may be made in the direction of education, our main object is to win young life into the love and service of Jesus Christ. That object once accomplished, our members find their way into one or other of the sections of the Christian Church, as naturally as rivers flow into the sea.

Our members consist chiefly, almost entirely indeed, of working lads, who earn their weekly wage by manual labour at the bench and in the workshop. It is in the evening they frequent the Institute. The terms of membership are as follows. Youths and young men between the ages of 16 and 22 are eligible. Entrance fee 1s. Subscription 3d. per week, or 3s. per quarter payable in advance.

We have been in existence some seven years. We began with 48 members; we now number nearly 450, and if figures count for anything this is in itself a remarkable token of success. I feel convinced that were our building only large enough, we would soon number 1,000; as it is our candidates' book is crowded with applications, and it was only the other evening I heard the Secretary say, in reply to the inquiry of a candidate as to when he could be admitted, "I am afraid there is no chance for you under six months." Six years ago we had only one or two classes, now we have 30; then

our Sunday Afternoon Bible Class numbered about 50; now it numbers about 200; then we had no Mission Service, now our hall is full every Sunday evening; then we had a library of about 200 volumes, now we have a library of 1,200 volumes, which do not merely lie uselessly on the shelves, they are in constant demand, and many are studiously read; then we had no Band, and the study and practice of music did not form part of our programme, now we have three bands—the brass, the drum and fife, and the reed. Then we had no Savings Bank, now we have in our Savings Bank, at the credit of the members, about £1,000. But where shall I end? We are both a busy and a thriving colony, and no hive of bees in summer is more instinct with life than is our Institute during the evenings; there is always something to do or something being done; and as I thus hastily pass in review all that has been accomplished, I can only thankfully ask, "What hath God wrought?" whilst I would at the same time add, "Not unto us, O Lord, not unto us, but unto Thy name be the glory."

To what do I attribute the success of our Institute?

1st. *To the active energy of our Secretaries.* Devoting both time, thought, and purpose to the work; of them it may fairly be said, "this one thing they do." We have three secretaries, one or other of whom is present whenever the Institute is open, which is just every night in the week. And not only present, but personally and actively engaged in promoting in every possible way the efficiency of each department and the success of the Institute as a whole. There is the kindly word for old members, and the warm welcome for new ones. The encouraging word has to be spoken to the members of this class, and hearty congratulations accorded to the members of another. Here is perhaps a lad out of work, "Can you help me to a situation?" One boy wishes to be apprenticed, "Will you see to my indentures?" another is in work "which he does not seem to get on at, shall he look out for something else, or stick to what he is doing?" "Father or mother is ill, would you mind calling to see them?" is by no means an unfrequent request: whilst others beg "Half an hour or so—they have such a time of it in their workshops, the fellows do nothing but sneer, and often ask questions I am not able to answer." To all such requests and inquiries the secretaries are ready to lend a willing ear, and, if necessary, respond with a helping hand. A most important point is reached when the confidence of the members is gained by the secretaries; and this can only be done by the power of sympathy, a power to which the hearts of the young open like flowers to the sunshine. The secretary must not be merely the official who fills a certain office, but the

friend who sticks close as a brother. All this means work, and plenty of it, and for any one to undertake to manage an Institute successfully, without devoting to it the whole of his energies, will be to court failure. A concentrated purpose is the condition of success here, as in all other things worth the doing. "Stick to your brewery, young man," was the advice said to be given by one of the Rothschilds to young Buxton, "and you will succeed; but be banker, and brewer, and merchant, and you will fail in all three." The children of this world are wiser in their generation than the children of light.

2nd. *To the enthusiasm of our members.* There is an *esprit de corps* which takes an honest pride in seeing the Institute prosper, and there is not one of us who has not the best interests of our Institution thoroughly at heart. It is true we have rules and regulations, but they are seldom—I was going to say never—deliberately transgressed or set at defiance; not so much because our members would fear to do so, as because they would be ashamed to do so. Our fair name is dear to each one of us, and the consequence is, liberty never degenerates into license.

3rd. *To the constitutional principles under which we work.* The Institute is managed by a committee duly elected by ballot every year from amongst the members themselves. Our annual election is of course a time of special interest and enthusiasm: the names, qualifications, and prospects of the candidates are eagerly discussed, and a great crowd invariably gathers to hear the declaration of the poll. At our annual meeting the report of the committee, their financial statement, and their proceedings generally, are freely and unsparingly criticised, whilst at the same time nothing is done through strife or vainglory. Members are not slow to speak out their minds, but there is withal a unity of sentiment which is never jeopardised, or overstrained, by a mere difference of opinion. All this not only gives zest and tone to our meetings, but it deepens the interest of the individual member in our work: he feels one of the concerned, and, realising his responsibility, he responds to it accordingly. No unnecessary restraints are imposed as if they were a set of "naughty boys:" they are trusted with power, and they are faithful to the trust. The result, too, so far as the committee are concerned, is in every way satisfactory: they are justly proud of the position to which they have been elected by the suffrages of the members, and to be returned as a representative is considered a high honour indeed.

The details of the work done in the Institute may, for the purpose of classification, be ranged under four heads:—Religious, educational, social, recreative.

1st. *The Religious.*—Two Bible Classes are held during the week,

one on the Sunday afternoon, the other on the Thursday evening; the first has a regular attendance of about 200, the latter an attendance of about 100. There is also a Mission Service on the Sunday evening, open to the public, but at which many of our members are to be found, and they are usually accompanied by their parents, or sisters and brothers. Our service is a short one, lasting not more than an hour or so, the singing is hearty, and the preaching popular. No attempt whatever is made beyond the earnest, simple declaration of the Gospel, to induce an attendance; we simply preach Christ crucified, and neither by sensational advertisements without, or by undue excitement within, is anything done in violation of common sense or good taste.

In our Bible Classes and Evening Services two elements combine —the purpose of the former is to edify, of the latter to evangelise; we have, therefore, the teacher and the preacher. The object mainly in the Bible Class is religious instruction; the object mainly in the Service is to reach the conscience, convict of sin, and lead to the Saviour.

The Sunday Evening Service is usually followed by a short prayer-meeting, in which many of our members take part, and I should be sorry for the heart that could remain untouched under the simple earnest prayers of some of them as they plead for grace to uphold them amidst the temptations of the world and the workshop. On all our more directly spiritual efforts God has graciously vouchsafed His blessing. Scarcely a Sunday passes without some one remaining behind after the Bible Class or Evening Service for private conversation, and these are at once placed under the care of judicious Christian friends, in whose judgment we have every confidence, and without whose kindly counsel and co-operation this part of our work would fall to pieces. The result is to be seen in a goodly band of young men whose heart God has touched, whose walk and conversation are as becometh the Gospel of Christ, and who give evidence at home and in the workshop—where their principles are often subjected to a severe strain—that they are "born of God."

As a means of consolidating and strengthening their Christian character, many of our number have undertaken Christian work, such as Sunday and Ragged School Teaching, helpers at Mission Services, &c.

Lest it should appear in all I have said that I have given too high a colouring to our religious effort, let me add that there are many of our members who make no profession of Christianity; not that they are opposed to it—they are simply indifferent, careless, and unconcerned. Not a few there are of whom we are hopeful, that is all that

can be said; of a third class we have to say, alas! "once they did run well," but their hearts are in the world again. They are all, however, the subjects of many prayers, and one by one they are being reached or reclaimed by the quiet, earnest effort of our Christian members, who are, as it were, the leaven in the midst of our three distinct measures of meal.

2nd. *The Educational.*—The following is a list of our week evening classes:—

Evening.	Subjects.	Time.
Monday	Machine Drawing	7.30 to 8.30
	Arithmetic (Advanced)	8 to 9
	Reading	8 to 9
	Grammar (Elementary)	9 to 10
	Bookkeeping	9 to 10
	Geometry	8.30 to 10
	Singing (Old Notation)	8.30 to 10
	Orchestral Band Practice	8 to 10.30
Tuesday	Brass and Reed Band Practice	8 to 10
	Drum and Fife Band Practice	8 to 10
	French Class (Advanced)	8.30 to 10
Wednesday	Grammar (Advanced)	8 to 9
	Arithmetic (Elementary and Advanced))	8 to 9
	Geography	9 to 10
	Freehand Drawing	8.30 to 10
	Model Drawing	8.30 to 10
	Shorthand (Elementary)	8 to 9
	Shorthand (Advanced)	9 to 10
	Orchestral Band Practice	8 to 10.30
Thursday	Bible Class	8.30 to 10
	Orchestral Band Practice	8 to 10.30
Friday	Building Construction	7.30 to 8.30
	Composition, Analysis, and Paraphrase	8 to 10
	Brass and Reed Band Practice	8 to 10
	Fife and Drum Band Practice	8 to 10
	Geometry	8.30 to 10
	French (Elementary)	8.30 to 10
	Mental Arithmetic	9 to 10
	Writing from Dictation	8 to 9

The classes are not only a benefit to those of our number anxious to improve, and thus fit themselves for better situations should they offer, but they serve as a stimulus, and create a healthy competition which is every way helpful. Considering that our members are working lads, and that attendance at the classes is quite voluntary, many of these pass very fairly in the examinations. The Science and Art Classes are in connection with the department at South Kensington,

and the whole educational course is under the direction of able and competent teachers.

3rd. *The Recreative.*—The importance of this element in our Institute can scarcely be overrated. To forbid young men frequenting questionable places of amusement answers little or no purpose except the undesirable one of creating an appetite for that which is forbidden. What is wanted is a counter-attraction, and this we do our best to provide. In winter we have a series of entertainments open to all members, who are also at liberty to bring their relatives and friends. Nothing can be more gratifying than to see the way in which our hall is crowded, and in some instances packed, in a happy combination of parents, friends, and youths. By such means we gain the influence and co-operation of the parents; they see and approve what is being done, and they have the satisfactory assurance that their boy, when spending his evening with us, is in safe company. It is no unfrequent thing to hear a father or a mother say, "I am glad to think my boy belongs to such a place."

As a sample of the entertainments usually provided, we select the following from last winter's programme. Campanological entertainment, by the Royal Hand-bell Ringers; an Elocutionary Entertainment, by Mr. J. Campbell Mack; Lecture "On the Uses of Drawing and Science in their application to Houses, Furniture, Dress, &c.," by Mr. Buckmaster; Grand Evening Concert, by our own Brass and Reed Bands; Lecture "On all kinds of Brass," by the Rev. J. de Kewer Williams; Couple of Hours with Cruickshank, J. W. Benn, Esq.; the Electric Light, T. G. Bowman, Esq., &c., &c.

In summer we are equally enthusiastic over outdoor sports and amusements. We have a certain amount of faith in muscular Christianity. Our Athletic Club is officered by men who have made their mark and registered many a long score in well-contested matches. And we have at the Institute a goodly array of cups and prizes honourably won after a fair and hard struggle on the river, in the cricket-field, or in the football match. Play with us is a manly, not a childish thing; and in this, as in all other things, we go on the maxim, "What is worth doing at all is worth doing well"—nay, more, that it is only as a thing is being done well that it will be found worth doing at all. We have our Cricket, Rowing, Swimming, and Football Clubs, all ably and efficiently managed by duly qualified captains and secretaries.

The personal influence of the captain over the club is in the highest degree valuable. We have associated with us earnest, devoted Christian men and well-known athletes, who make it a point to be present whenever an important match is to be won or lost, and their example and bearing permeates more or less the whole club. I do not

for a moment hesitate to affirm that our fellows often come out of a match higher in tone and character than when they went into it, and that lessons are learnt in the cricket-field which could not, perhaps, be learnt so well in a Bible Class. What young men need is a leader around whom they will rally, and who, carrying the banner of Christianity always in the front, encourages the men to come up to the flag; for this there is no power equal to personal influence.

4th. *The Social Element.*—Young men must and will have companionships, and they find them at the Institute. Whatever a lad's taste may be, he is sure to meet with a kindred spirit somewhere amongst our number. Thus friendships are formed which help rather than hinder. Our members are not, therefore, like so many waifs on the tide of London life; they have a place for which to make and companions with whom to associate, and thus many of the questionable allurements of a city life are given the go-by. How many go in the wrong direction just for the want of a kindly hand to beckon or a voice to say, "Come thou with us?" Our members make it a point to look after young men and invite them to the Institute, and thus in the first place get a hold upon them through their social affinities, whilst eventually they endeavour to lead them out on to the higher consecration of a Christian life. It amounts to a very strong and practical commendation of the Gospel for a young man to see another of his own age made all the more manly and generous and genial under its influence, and to find that being an "out-and-out Christian" does not mean a weakening of character, but robustness and strength.

In order to foster and encourage the social element, a Game Room is set apart for the members' use, well stocked with chess, draughts, &c. We have also a Reading Room, furnished with almost all the daily papers, and a Library of some 1,200 well-chosen and readable books.

We have also a Savings Bank, with something like 200 depositors, and a Co-operative Store, which is doing an active trade.

A specially interesting feature of our Institute is the occasional *Exhibition of work done by the members.* Prizes are given for the best specimens of work, and the competition is in every way worthy of "our boys." Last year it was kept open for three nights, and was, to use the language of one of our special correspondents, "crowded almost to suffocation."

As the question "What to eat, drink, and avoid" is one that demands a daily solution, we have established a Coffee Room, where the best materials are supplied at the lowest possible prices, and by

means of which the public-house is in many instances given the "go-by." It is doing a good and remunerative trade.

Such briefly are our plans and proceedings, and they could easily, either in their entirety or in a modified form, be put into practice in every place where young men most do congregate. I know that under certain circumstances Institutes can in the monetary sense be made to pay; but, be this as it may, I am convinced that, well and energetically worked, they will, in a spiritual, moral, and social sense, yield a rich and glorious harvest.

A NOTABLE BIRTHDAY, AND ITS APPROPRIATE COMMEMORATION.

THE 28th of April will be a red-letter day in the history of the Ragged School Union. It is the eightieth birthday of its noble president, the Earl of Shaftesbury. To mark the day by an event of some significance has been thought most fitting.

The Lord Mayor will, at the Mansion House, in the presence of a select circle of friends convened for the occasion, present Lord Shaftesbury with his portrait. The presentation will be made on behalf of the Ragged School Union Committee, and on behalf of the children, teachers, and friends of the Ragged Schools of this metropolis, as a mark of their affection and esteem. The portrait is a worthy and striking representation of his happiest self.

> "He is a man, take him for all in all,
> We shall not look upon his like again."

Therefore, "blest be the art that can immortalise" the fleeting form.

For thirty-seven years—the period of the Ragged School Union's incorporation—he has filled the post of president, and presided at all its annual meetings. Not only so, but the local schools have been gladdened by his presence. He has given his time and his strength to them in unstinted measure, and the sanction also of his great name to their benevolent undertakings.

But what society or cause that has had the welfare of mankind and the glory of God for its object has he not helped by word or deed? Little helpless, neglected, outcast children have had, it is true, the first place in his affection. But no country has been too remote, nor no race too downtrodden and degraded for him. His heart has been wide enough in its sympathies to include the afflicted of every clime and every colour. No women labour in our coal mines, no little boys climb our sooty chimneys, no oppressive factory labour stains our time,

thanks to his untiring exertions. Time would fail to recount his varied services to humanity.

It seemed, therefore, fitting that so great a philanthropist should, when reaching his fourscore years, receive from those who so much esteem him such a token as that proposed to commemorate his disinterested service.

TESTIMONY TO THE VALUE OF RAGGED SCHOOLS.

At a conference of Sunday School teachers, at which Sir Thomas Chambers, Q.C., M.P., presided, he stated, in the course of a most encouraging and effective speech, that he had had a great many opportunities of considering the effect of all the philanthropic agencies throughout the metropolis, and the result was, on the whole, in the highest degree satisfactory. The establishment of Ragged Schools was a special effort to meet the exigencies of special classes, and in twenty-five years the proportion of juvenile crime had diminished 75 per cent.

RAGGED SCHOOL WORKERS.

Veterans in Need.

Thirty years is considered the average of human life. Such a period has the Ragged School Union passed through, and in this current month of April will, in addition, complete the first seven of its second thirty years. Thirty-seven years in the life of a nation leave it still in its infancy; in that of a society, maturity only is reached; but in the life of Christian workers the case is very different, they have often reached human maturity before they enter on the activities of Christian work, and when thirty-seven years of Christian work are added to the maturity of human life, the alteration is most apparent, in some cases painfully so. The *hair* has turned from black to grey; the *sight* that was quick is dimmed, and to make up the defect, spectacles are worn; the *ear* does not catch and distinguish sound as it did, and to help it the ear trumpet is resorted to; the *step* and the *muscle* show signs of weakness, and the walking-stick becomes indispensable. One lamentable result of all this diminution of power is the inability to continue the discharge of active duty in the Christian field, a duty that once gave so much pleasure and worked out such useful and blessed results among the juvenile poor of London. Those of these worn-out veterans who remain amongst us are being succeeded by the young blood and new sinew of a fresh generation. This, in the general, is

not to be regretted, for the hard work of the world, and of the Church, must be done, and can only be done by the able-bodied.

We spoke of the "Veterans who remain," but oh! how great is the number of their co-workers, who were their fellow-labourers in the same field, but who now are resting in the rest of God's home. We have seen 3,000 of them all at work at the same time, in the same field, and when one 3,000 was taken away, another 3,000 was raised up to take their places. This was God's doing, and it was marvellous in our eyes.

We have looked into the last Report of the Ragged School Union for the year 1879-80, to see if there were any "Veterans" in it whose names appeared in the Society's first Report for the year 1844-5, and we found the following:—

1. The Right Hon. the Earl of Shaftesbury, K.G., who at first was Chairman of Committee, and then the President of the Society. On the 28th of this present April his Lordship will complete his eighty years of Earth life.

2. R. C. L. Bevan, Esq., of Lombard Street, has during the whole thirty-seven years been the Society's Treasurer.

3. E Jennings, Esq., of Chancery Lane, was for the first three years a Member of the Managing Committee, then for two years a Member of the Visiting Committee, and from 1850-1 has filled with great advantage to the Society the office of Hon. Solicitor.

4. William Locke, Esq., was one of the promoters of the Ragged School Union, and for the first twenty years most usefully acted as the Society's Hon. Secretary. On resigning that post in 1863-4, he was for one year a Member of Committee, but residing far from London, was unable to attend the meetings. He then accepted the position of one of the Vice-Presidents.

5. Mr. Joseph G. Gent was a Member of the original Committee, and filled that post during the first three years. He was invited to accept the office of Secretary; at first he declined, but on its renewal he placed his services, and entire time, at the disposal of the Committee. He continued to hold that office till the opening of the year 1880. Ill-health caused him to vacate, but he readily accepted his old post as a Member of Committee.

In connection with the foregoing Veterans, there are others who have been doing the hard work of Ragged Schools in detail, among the ragged, the hungry, and in some cases the homeless children of London. They ceased not for many years to ply their energies in the way of education, clothing, feeding, providing homes, and in various ways preparing their *protégés* for the active duties of life, fitting them by self-effort to earn self-support, and thus enabling them to become respectable and respected.

But what of the teachers—the masters—the mistresses—who have been the agents, the motive power, in lifting these children out of the Slough of Despond, placing them on firm land, and directing them on the road to the wicket-gate of successful progress? Yes! what of them? We have intimated the bulk have been called home, and rest from earth labour. But there are a few remaining, only a few, and some of that few are known to be in very needy, yea, in painfully needy circumstances, and the object of using our pen just now is to see if anything can be done to render them some relief, and in some degree lessen the ruggedness of their path at the close of their pilgrimage. We say "close," because from a letter lying before us from one of the few, we find that she completed her 79th year on the 6th of March last. She worked for very many years among destitute juveniles in the East of London, and retired from her loved employ only two years ago. Her pay, when hale and hearty, was only enough to meet current expenses, and therefore she could not save more than a few pence at a time, yet by great economy, and close living, practised for several years, she did manage to save £20; upon that, and what she can earn at needlework, she has been *existing* for two years. She says in her letter, "My own little has decreased, but not quite come to a close." There would have been no balance had it not been for the superintendent of her late school sending her a sovereign each Christmas, and a lady friend at the close of each year giving her a small gratuity. She adds in her letter, "Thank God, my health is good, and I am happy in my little home; it is pleasant and healthy; my landlady is the boys' evening teacher in the Ragged School, and there is a great and good work going on there."

We give this only as a specimen case of those we would like to put before our readers with a view, if they will help with the means, to supply necessaries, and, it may be, a few comforts in the way of an extra blanket, or cloak, or grocery, *perhaps meat*, and probably pay the rent. It would not cost much, and with regard to the present few, could not be long required.

The need for help will perhaps be more clearly seen by quoting a sentence from another letter, and relating to another of the few. It relates to one who had when at work saved a little money, lent it, and lost it. The sentence is:—"A short time since, she was taken very ill—could keep nothing on her stomach. The doctor who was called in said she had been living on *flints*." When the writer of the letter called at her home, he found her out, and on enquiry learned she was doing a half-day's charing somewhere.

Such are the cases we would gladly be the means of helping, and shall be glad to be the medium of giving aid and solace to these Vete-

rans of the Ragged School. Should our friends come to the rescue, and make us their alms-bearers, we will use our best endeavours to make the money give the greatest benefits to those most in need of them. It will be time enough to lay down a few guiding rules when we find there is something to be ruled by them. It is probable preference will be given to those who are septuagenarians, who had spent twenty years in conducting their schools, and who are in actual need.

Mr. Kirk, at the office of the Ragged School Union, Exeter Hall, London, will take charge of any gifts for these old and worn-out workers.

THE "ONE TUN" JUVENILE SABBATH BAND.

In connection with the "One Tun" Ragged Schools, Old Pye Street, Westminster, S.W., formed in October, 1879, the consent of the parents having been first obtained, the members are required to promise "Not to buy or sell, or to cause any unnecessary labour, such as riding in any vehicle, &c., on the Lord's Day, which was given as a *rest* for all." There are at present 153 juvenile members, from the ages of three to twenty-one. Adult members are also welcomed.

At the first Annual Meeting, September 30th, 1880, small prizes were offered for compositions on "The Sabbath," to be written by the members. Twenty-five were brought in, all so very creditable to the young writers (all educated in the Ragged School) that nineteen have been printed, *without any alterations or corrections.* Lord Shaftesbury was so delighted with these essays—for the most part written by girls of twelve years and under—that he promised to give a book to each of the nineteen. Of the first essay his lordship said it was worthy of Dickens.

The first prize was gained by Ann Clarke, aged twelve years, for the following:—

"The Sabbath, or Rest Day.

"We ought not to buy things on Sunday, for it is very wicked; we should buy our things before Sunday, for God hath said, my Sabbaths ye shall keep holy. The poor trammen, and bussmen, and cabmen, they have to work from early in the morning till late at night, And scarcely ever have the chance of seeing their poor wives and family except in bed asleep. Some of the shoeblack boys follow this bad example, they are kneeling at the corners of the streets Helloaing out, black your boots, sir? when they ought to be in church singing God's praises. Some people will say, oh dear, its no use of me trying to keep the Sabbath; when we get our few shillings, we

are glad to lay them out the best way we can, for I am not one of them churchgoing Hypocrites, who will go to church, and the next moment be spending money as if they had never been Inside a church in their life. But we shall not talk like this if we love Jesus. It is very sad to see young children going around Icecream barrows, And buying sweets, and fruit, and cakes directly they come out of Sunday school.

We should get our meat and vegetables, and scrub our rooms, and stairs, and passages, And do all our cleaning, and clean our knives, and forks, and spoons, on saturday, so that there may be as little to do as possible on sunday. We should get a good book from the library to read to father, and make home as cheerful as possible, and help mother to wash the children, and get them ready for church or chapel, and Sunday school. Sunday ought to be the happiest day of all the week, and if we try to please God and keep it holy, we may expect his blessing, because He has promised to bless those Who do so, and God's promise never fails. Why should we break the sabbath? the sabbath was made for man, and we should keep it, for in six days God made heaven and earth, the sea, and all that in them is. God made this world in six days, and rested the seventh day, therefore God blessed the seventh day and sanctified it. Jesus said, 'What shall it profit a man, if He gain the whole world, and lose his own soul?' Some people will leave their shops open, because they think they can earn more; they don't believe God's word, but dare to rebel against Him, forgetting that bye-and-bye they must stand before Him, and will be punished for breaking his laws, unless they repent and ask to be forgiven for Jesus' sake. Some people are trying to get the picture Galleries and museums open on Sundays, making unnecessary work; the next thing, they will want us to go to work just the same as on weekdays. Then we should have no rest at all. Rich folks ought not to make their servants work so much. They ought not to have parties on that day, for it is depriving poor servants of the rest God hath said they are to have.

There was once a barber who was in the habit of cutting people's hair and shaving on Sundays, but finding it was breaking God's commandment, thereby offending his customers he left it off, Another barber started a shop in the same street, and opened on Sundays, getting all the Custom. His neighbour became so poor as to be living in a cellar; this cellar was next door to the inn where the coaches stopped on their Journeys to London. One night a gentleman asked the boots of the inn if he knew where he could get shaved quickly, as the coach did not stop long. The boots replied, "he knew a barber close by, but he was very poor." The gentleman said "that

was of no consequence if he could shave well." So the boots took him to the cellar, where they found the poor man. He asked the gentleman to lend him a halfpenny to buy a candle, to see to shave him with. On Enquiring how it happened that he had fallen into such poverty, he told him the circumstances. The gentleman was then on his way to London to see a man of the same name, who claimed to be the heir to a very large property; but, said the gentleman, "if your name is John Nicol, of Salisbury," the other is an impostor. "You had better come with me in the coach."

It proved the poor barber was the rightful heir. And so his faith in God was rewarded.

If he had not come to live in the cellar, he might not have seen the gentleman, or have heard of the money left him. "All things work together for Good for those who love God." Rom. 8. 28. We should not go pleasuring on the sabbath, for no good comes of it. I knew a poor boy who was killed on the railway. He went to Wimbledon, on Sunday; his friends advised him not to go. It was about the same time that our sabbath band started. Coming home, he and another boy began to play with sticks, when the carriage door flew open, and he was killed. How his poor mother must have grieved! Little he thought, when he went out that morning, that he would so suddenly be called into another world.

"Prepare to meet thy God."

"Boast not thyself of to morrow, for thou knowest not what a day may bring forth." proverbs 21. 1st verse."

OGLE MEWS RAGGED SCHOOL.

To the Editor of the "Ragged School Union Quarterly Record."

Dear Sir,—A few years ago it was felt by some here that in addition to our regular meetings for prayer, it would be very helpful if we remembered the work before the throne of grace at home.* To further this idea, the enclosed prayer was composed to be used "either as printed or as an aid to extempore prayer."

It has occurred to me that the practice might be usefully extended if you would mention the idea in the *Record* and draw special attention to the foot-note, which explains that by this means simultaneous prayer is made on behalf of the work, though distance may separate our teachers.

Yours truly,

William Unitt, *Hon. Sec.*

Ogle Mews Ragged School, Foley Street, Marylebone.

A Prayer for the Use of those Interested in Ogle Mews Ragged Schools,

Either as printed or as an aid to extempore Prayer.

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, let Thy merciful ears be open to the prayers of Thy humble servant, and that I may obtain my petitions, make me to ask such things as shall please Thee.

Bless Thy word, O Lord, wherever it is read or spoken, and may the earth be filled with the knowledge of Thy glory, as the waters cover the sea.

And I would specially remember at Thy throne of grace the work carried on at Ogle Mews Ragged Schools.

I praise and magnify Thy Holy Name for the many mercies Thou hast poured down upon it in times past; for the kind friends Thou hast raised up, and the blessings that have attended the labours of Thy servants there. And in remembering Thy former kindnesses, give me faith to look forward to the further fulfilment of Thy gracious promise, that Thou wilt help those who humbly seek Thy aid.

Give unto *the Committee* that heavenly wisdom which alone proceedeth from Thee, that its members may work together in harmony and brotherly love. Grant them a right judgment in all things, that the questions brought before them from time to time may be well and wisely dealt with, to Thine eternal glory.

Heavenly Father, open the hearts of those *who are rich in this world's goods*, that they may give liberally to the support of the work carried on there; not grudgingly, or of necessity, but from love to Thee, remembering that Thou lovest a cheerful giver.

Bless the *Superintendents and Secretaries*. Grant unto them that they may both perceive and know what things they ought to do, and also grace and power faithfully to perform the same.

Impress the *Teachers* with a sense of their responsibility in the work they have undertaken. May they be filled with love to Thee. Instruct them day by day in Thy blessed word, so that they may be able by Thy grace to teach their scholars and lead them into the paths of righteousness.

Grant Thy heavenly grace to the *Mistresses and Master*, and all who are engaged in the daily teaching of the children—give them much patience and zeal in their work.

Impart unto the *Scholars* a hearty desire to learn. May their ears ever be open to the words of their teachers, and may the good news of Thy proffered salvation sink deeply into their hearts, and lead them to a true repentance.

Strengthen the hands *of all those* in any way engaged in the Schools, by sending them the help that they need. Incline the hearts of Christian men and women, who earnestly desire the extension of Thy kingdom, to dedicate themselves to the work. Bless such in their own souls, and enrich them with Thy heavenly grace.

And now, Almighty Father—remove all hindrances—own and prosper every effort—make all to yearn for the salvation of the children. Fetch them home, blessed Lord, to Thy flock, that Friends and Supporters, Teachers and Scholars, may be eternally saved, and made one fold under one Shepherd, through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

Friends of the school are earnestly desired to unite in prayer on behalf of the work at least once a week, and Wednesday evening has been suggested as a suitable and convenient time. Thus many of God's children, though separated by distance, will be simultaneously engaged in bringing the wants of the school before the Lord.

A Word of Encouragement to Fellow-Labourers.

At the close of a week-night meeting for mothers, I was informed that one of the lads of our school was ill, and desired to see me. Knowing the danger of delays in such matters, I resolved, notwithstanding the advanced hour, to respond at once. It was well, as the morrow would have been too late.

On entering the miserable home where the dear lad was lying on what was but a wretched apology for a bed, I saw at a glance that he who a few days before had been at the school in health and strength, was rapidly passing away. As I approached, he eagerly reached out his trembling hand, and with an expression indicating the presence of that deep peace which the world can neither give nor take away, he explained that his object in sending for me, was that from his own lips I might have the assurance of his happiness in the hour of death, and that he was, to use his own expression, "Safe in the arms of Jesus." Whilst rejoicing in that Saviour whom he had learned to love and serve in our school, his ransomed soul took its flight, to be for ever with the Lord.

Nothing could apparently be more unfavourable than the surroundings and domestic circumstances of this poor lad—motherless, and worse than fatherless, for he who represented that sacred relationship was, through dissipation, but a miserable wreck.

Hopeless indeed would have been the position had it not been for such an agency as the Ragged School—for this, the forlorn condition of the poor lad was all the qualification necessary.

For the present and eternal well-being of such, may this truly Christian enterprise long continue to prosper; may He whose Divine command we obey, by gathering in the poor from the "lanes of the city," strengthen our hands, preserve us from the delusion that the necessity for this work has been removed, and give us increasing dependence on His sure word of promise, that in due season we shall reap if we faint not.

F. BLENNERHASSETT, *Hon. Supt.*

THE KING EDWARD YOUNG MEN'S MUTUAL IMPROVEMENT SOCIETY.

PROGRAMME FOR SECOND SESSION.

1881.
Jan. 3.—Devotional Meeting. Mr. Fisher.
„ 10.—Entertainment, "A Couple of Hours with George Cruikshank." Mr. William Benn.
„ 17.—Impromptu Speeches.
„ 24.—Debate, "Has the Domestic and Foreign Policy of Mr. Gladstone been beneficial to the English Nation?" Affirmative, Mr. C. Montague; Negative, Mr. Fulcher.
„ 31.—Readings and Recitations. By the Members.
Feb. 7.—Lecture, "Wit Indeed." By the Rev. J. De Kewer Williams.
„ 14.—Essay, "Friends." Mr. Vandome.
„ 21.—Impromptu Speeches.
„ 28.—Essay, "Amusements." Mr. G. Gardner.
Mar. 7.—Lecture, "Human Physiology." Rev. W. Tyler.
„ 14.—Paper, "The Permissive Bill." Mr. E. Fulcher.
„ 21.—Readings and Recitations. By the Members.
„ 28.—Essay, "George Moore." C. J. Montague, A.A.
April 5.—Lecture, "The Crust of the Earth." J. H. Lloyd, Esq.
„ 12.—Soirée.

"*Wisdom is the principal thing: therefore get wisdom; and with all thy getting, get understanding.*"—Proverbs iv. 7.

REST FOR WEARY WORKERS.

THE kind friends who contribute to this fund will be glad to know that the apartments provided last year at High Beech will be available during the present year. Such a rest, situated in the most elevated and romantic part of the forest, is indeed a welcome boon to the weary, as passages from their letters testify: "We return to our work quite invigorated and refreshed;" "For mind as well as body the change has been most beneficial." It is unquestionably true that with quiet, pure air, and beautiful scenery, the body renews its strength and the mind recovers its tone; and thus, with recuperated energies and grateful hearts, the toilers return to their respective fields of labour.

The fund specially contributed for this purpose being exhausted, we ask for a renewal of past favours.

VINCENT STREET, VINEGAR GROUND, CITY ROAD.

This institution comprises Sunday Schools—morning, afternoon, and evening; Free Day School, under the conduct of a pious and capable mistress; Week-night School, Band of Hope, Sewing Class, Drum and Fife Band, Mothers' Meeting, lectures and entertainments for young people, also a Children's Week-night Service, and Bible-class conducted by one of the city missionaries. J. D. Mucklow, Esq., of 34, Penn Road, Holloway, the honorary secretary and superintendent, disinterestedly devotes much time to the work, both on Sundays and week-day evenings.

This active organisation, which has been greatly honoured of God during a long and beneficent career, is now greatly in want of funds. A crisis has arrived in its history. *Kind help now afforded will help the friends to tide over an unusual difficulty.* It will encourage their hearts and strengthen their hands for future labour.

HUMAN DEGENERACY;

OR, THE DOWNWARD TENDENCY OF MANKIND.

You have only to leave civilised human beings to themselves for them to become savages, and the struggle of all wise and good men is to counteract that tendency in man to fall and not to rise. If I am asked for facts on my side, I answer, Facts! why we have hardly any facts which are not on that side. May God—for man will not—deliver us from the facts, they are so many. Are not all the philanthropists in the world working day and night to prevent the facts spreading and breeding by natural laws, and so ruining society? Go into any of our great cities and see what human beings become if left to themselves. Is not an average street arab as very a savage as a Fijian, and far more of a savage than an Esquimaux? That is the natural tendency of man by the laws of nature—not to become a Shakespeare, still less a Moses—but to become a dirty, lying ruffian, like an average savage, and like, alas! too many English men and women and children. And I hold that if it were proven that men did begin in that low animal state, then I must hold, in spite of all that has been said against my view, that man never would have risen out of that state without some special influence—supernatural, if you will (I am not afraid of the word), which has made him what he never could make himself—a moral and civilised and even a decently decent being. I heartily wish you would read what the Duke of Argyll has said on this and other matters in his little book, "Primæval Man."

You will at least see why I couple moral and civilised. Because I attach a different meaning to civilisation from that which most people, and I am sorry to say most philosophers, now attach to it. They think too exclusively that civilisation consists in mere mechanical appliances. Railroads and penny-posts are now the great marks of civilisation with some, just as billiard-rooms and the ballet are with others. But these are at best only the tools of civilisation, and may become hereafter the tools of barbarism. Do not be startled. The civilisation of a people is as independent of its steam engines and its ironwork as it is of the cut of its clothes, or even of its wearing any clothes at all. Civilisation is not of the outer, but of the inner man. The old Hebrew patriarchs were—according to the records—more civilised men than an average Parisian. Homer's heroes, as they stand in the Iliad and Odyssey, a thousand years before the Christian era, with very few clothes on indeed, when their armour was off, were more civilised men than their so-called descendants of the Greek Empire, a thousand years after the Christian era. Civilisation, I say, is within a man, and from within a man; and railroads no more make civilised men than billiard-tables do. They may use both; but they might be just as civilised if the two arts of steam and billiards had never been discovered.—*Christian Treasury.*

DEATH OF SIR CHARLES REED.

THIS number of our Quarterly Serial was in type when the news of his lamented death reached us. Space and time will not allow us to do more than to say that we thank God for having raised up such a man in this country. He was the most conspicuous figure in connection with Sunday-school work.

Notices of Books.

Plain Proofs of the Great Facts of Christianity, for the help of minds perplexed with difficulties. By the Rev. F. N. WYNNE, M.A., Incumbent of St. Matthias, Dublin. (London: Hodder and Stoughton, Paternoster Row.) Price, 1s. 6d.

The topics treated are—1st. The Great Question, Is the Gospel story authentic? 2nd. The Great Power—Result called Christianity, produced between A.D. 30 and A.D. 64. 3rd. The Great Figure:

From the same period a personal picture has emerged. 4th. The Great History: The Gospels—Evidence of their genuineness. 5th. The Great Message—Christ's Message, "Himself as the Saviour." 6th. The Great Literature—Christ the centre of a wonderful literature. In this small book of eighty-eight pages these great topics are treated in such a plain and convincing manner, that it is hoped honest doubters will, after thoughtful and prayerful perusal, find their darkening mists melt away before the bright rising of the "Sun of Righteousness."

The Post Office and Aids to Thrift. By the Right Hon. HENRY FAWCETT, M.P., Her Majesty's Postmaster-General.

It was announced that this book could be obtained free of charge at any post-office. So it could, but the supply was soon exhausted. Its contents are as follows:—1. How money can be saved. 2. How small amounts of Government stocks can be bought. 3. How money can be sent. 4. How lives can be insured. 5. How annuities can be bought. The object of the short pamphlet is to explain in the simplest possible manner the various aids to thrift which are now afforded by the Post Office. Mr. Fawcett stated in the House of Commons that the scheme for the investing of small sums in Government stocks through the savings banks came into operation on the 22nd of November last. During the ten weeks which elapsed between that time and the 31st January the amount so invested was £230,087. Of this sum only £1,289 has been sold. The number of persons purchasing Government stocks through the Post Office Savings Bank has been 3,700, and the average amount of their investments £58. Of the £230,000 which has been thus invested £138,000 was deposited in the savings bank for the purpose of immediate investment, and £92,000 was withdrawn from existing deposits. In spite of this withdrawal of deposits I am glad to be able to state that during this period of ten weeks the amount deposited in the Post Office Savings Bank has exceeded the amount withdrawn by £828,000, whereas in the corresponding period of last year the excess of deposits over withdrawals was only £442,000. Besides the amount invested in Government stocks through the Post Office, £30,200 has also been invested through the Trustee Savings Banks. Although the plan for receiving shilling deposits at any post-office savings bank in the form of stamps has only been in operation throughout the entire country since the 15th of November last, the number of new savings bank accounts that have been opened through its agency is no less than 131,500, and the number of stamps deposited has been 3,600,00f.

Thrift Lessons in a Series of Familiar Letters. By JOHN T. WALTERS, M.A., Rector of Norton. (London: Hodder and Stoughton, 27, Paternoster Row.) Price 3s. 6d.

The word "thrift," as used by the writer, has a wide signification. He says that the root of *thrift* is in the word *to thrive*, which means more than frugality or economy. Thrift, or thriving, in his mind means prosperity or prospering—the doing well and the being well. Health laws are copiously treated under the heads of Pure Air, Pure Water, Food, Drink, Clothing, Cleanliness, and Exercise. The Dwelling and Garden Gossip come in for a fair share of attention. Under the head of Home Duties are comprised the house band, the helpmate, the upbringing of children in infancy, education, and religious instruction. Then follow cookery, sick nursing, household economy, duties of a citizen, Sunday thrift, difficulties of faith, and the profitable life. The following remarks are deserving of serious consideration:—"The first law of health is that we should be born healthy. Healthy children come of healthy parents. Hence the duty of using every precaution not to transmit disease to our own posterity. It is a wicked thing, because utterly selfish, when a man marries a woman whom he knows to be diseased or to come of a diseased family. When a man inherits a deadly disease, or, being himself sound, when he marries a woman who inherits such a disease, he sins against his children; he inflicts a grievous wrong upon them; he sins against the golden rule of doing as he would be done by." The letters on the upbringing of children are very good, and also that on cookery. This is an excellent book for an adult library, of which there should be two copies at least, and for a mothers' or parents' meeting. A lady suggests that each letter should be published separately in the tract form, as being more convenient for lending.

Brief Record of One Year's Rescue Work in connection with the St. Giles's Christian Mission, under the honorary superintendence of Mr. George Hutton.

The work of this Mission is multifarious, and in one sense peculiar, the Rescue Work being that of seeking the restoration to society of discharged prisoners. "I was in prison and ye visited Me," is enumerated by our Lord as one of the works that will meet with His approval at the last day. "Not content with words of persuasion and religious appeal, practical efforts have been made by Mr. Hutton and his friends to procure honest work for criminals leaving prison, and to set them in a fair way of amendment. Out of 557 cases dealt with, 50 were sent to sea, 43 of whom were boys; 172 had work found for them on shore, 18 were sent to different refuges, 45 sent to

their friends, 25 lodged in the Home, 13 absconded and expelled from the Home, and 214 relieved with money, clothes, and tools. Of an estimated total of 10,939 prisoners released from Coldbath Fields Prison, 5,502 have been supplied with free breakfasts on leaving, and some hundreds have signed the pledge. This Mission has all the spiritual machinery at work for preventing vice and crime, such as Gospel Services, Sunday School, Mothers' Meetings, Penny Banks, Bible Classes, Open-air Preaching, and House-to-house Visitation. Last year a testimonial was presented to Mr. Hatton and his two sisters (co-workers), in recognition of twenty years' self-denying work in the district of St. Giles.

The History of the Tower Hamlets Mission, under the superintendence of Mr. Charrington and his coadjutor Mr. Kerwin.

Mr. Charrington was converted in the year 1869, and immediately commenced working for Christ in a very humble and disinterested way. His opinions touching strong drink undergoing a change, led to his withdrawal from the brewery, in the management of which he had been associated with his father and brother. This entailed great pecuniary sacrifice, his father making him but a small yearly allowance. It is pleasant to know that a change came over his father's mind before death, and the son became reinstated in the position pecuniarily to which he was naturally entitled. The history details the various steps of this great work, comprising a mission to adults and juveniles, to drunkards and fallen women, to soldiers and sailors, to poor waifs and strays, and hunger-bitten people. It operates at many points. It has a Boys' Mission and Home, a Tower Hamlets Shoeblack Brigade; it works in four halls, and has a Sunday School in each, a Band of Hope, and a Provident Club. A very important work is now conducted in the large hall (temporary) in the Mile End Road. It is proposed by-and-by to erect on this site a temperance hotel, café, book saloon, great hall (permanent), young men's hall, and young women's hall. The site, which is one of the finest in the East of London, has already been secured and paid for, costing nearly £8,000. The estimated cost of the buildings is about £20,000, for which donations are solicited. The book is a pamphlet of some forty-six pages. It is a tale of real missionary enterprise. It shows that the difficulties to be overcome in London are as great, if not greater, than are to be found in heathen lands. It is pleasant to read a story so full of moral heroism in the service of the Master.

Notices of Meetings.

NELSON STREET RAGGED SCHOOL.
A "ROBIN" DINNER.

The idea of supplying the children of the poorest parts of London with a substantial New Year's meal has met with hearty acceptance from all classes, and the appeal made by the Rev. Charles Bullock (editor of *Hand and Heart*) has received from the first a liberal response. A portion of the money so contributed has in past years been devoted to the purpose of providing a dinner for the children living in the neighbourhood of Wyndham Road, Camberwell, and this custom was again renewed on Friday, Jan. 7. Two hundred children presented themselves in answer to the invitation. They were evidently of the poorest, and just as evidently in want of the meal so kindly provided. On the appearance of the plates of beef and the tins of baked potatoes, they expressed their thanks with a ringing cheer which the greatest stickler for etiquette would have had some difficulty in resisting. The Hon. Mr. and Mrs. Kinnaird, who were present at the commencement, stayed to the conclusion of the feast. Thanks were voted to Mr. Bullock, the giver of the feast, and to Mr. J. Kirk, the secretary, for the arrangements of the evening. After the children had laid a good foundation of roast beef, they were feasted with plum-pudding. The dinner concluded, the Hon. A. Kinnaird briefly addressed the children. The after portion of the proceedings was devoted to singing and an exhibition of Punch and Judy, by a Ragged School teacher, Mr. Percy Bryant. Christmas feasts from the same source were supplied to King Edward Street, Mile End; George Yard, Whitechapel; Golden Lane (Mr. Orsman's Mission), and others.

A BIRTHDAY DINNER.

On Monday, January 10, some sixty little children from the neighbourhood of Nelson Street, Camberwell, assembled by invitation in the Ragged School, and were regaled with toothsome Christmas fare of roast beef and plum-pudding. Mr. Parker, the Misses Evison, Mrs. Kirk, and other friends, waited on the guests, who greatly appreciated the good things provided. The Rev. Julian Harvey, of Christ Church, Brixton, said a few cheery words of Christmas greeting, and Mr. J. Kirk told them that the cost of the dinner had been given by a little boy in the country, Master William Vawdry Naish, who that day attained his eighth birthday. With commendable self-denial he had saved his douceurs for entering his daily cold bath and other disagreeable nursery performances for some time past, in order that a number of poor children in London might share in his birthday festivities.

GRAY'S YARD RAGGED CHURCH AND SCHOOLS.—FEEDING THE HUNGRY.

No less than 210,000 persons have attended the services at this Ragged Church since its establishment ten years ago, the Ragged School having been found also to be a most useful institution, thanks to Mr. Alfred

Woods, the hon. sub-treasurer; Mr. Joseph Edmunds, hon. secretary to the church; and Mr. Alister G. Fraser, hon. secretary to the schools; and their coadjutors, both ladies and gentlemen. It is the practice to give free breakfasts on Sunday mornings to the destitute poor of London, particularly to those resident in the adjoining squalid and populous district; but the opening Sunday of the year is special in every sense of the word. The services of the police having been enlisted to keep order, some 800 persons soon gained entrance to the building. All the rooms were appropriately decorated. The large breakfast party occupied four rooms —one for women—and in the principal room on the upper floor, where between 300 and 400 men were seated, the chair was filled by the Hon. A. F. Kinnaird; whilst in the other rooms Dr. Habershon and Mr. E. Ives respectively presided, and the women's room was attended to by the Hon. Mrs. Trotter and Mrs. Moxon. To allay hunger at once, coffee and bread and butter were supplied, after which religious services commenced. Amongst those who gave brief but most earnest addresses were the Rev. E. W. Moore (Brunswick Chapel), Rev. Nevile Sherbrooke (Portman Chapel), Mr. Lanthois, Mr. Kirk, Mr. E. Trotter, Dr. Gilbart Smith, Mr. Taylor, Mr. Woods (sub-treasurer), and others. Hymns were sung very heartily, Miss Mary Davies going from room to room and contributing some of Sankey's melodies, such as "I am praying for you," and "Knocking, knocking, who is there?" &c. After the services each person received a meat pie, nearly two pounds in weight, and one pound of cake with more coffee as required. On retiring from the building each person was presented with a nicely bound copy of the Gospels, Mr. John Morley, of Upper Clapton, having again sent 1,000 copies for free distribution.

OGLE MEWS CHRISTMAS TREAT.

Sir Robert Carden, that great friend of Ragged Schools, and of our schools in particular, presided on this most interesting occasion. About 450 deserving scholars were entertained. Sir Robert, with his customary humour, and in his usual happy and sympathetic manner, distributed a large number of useful prizes, mostly clothing. Among the friends who liberally help on these occasions, it is our duty gratefully to record the kind and generous sympathy of Robert Hepburn, Esq., and family, also J. L. Benett, Esq.

KENTISH TOWN FREE RAGGED SCHOOL.

On Tuesday evening the annual meeting of the old scholars of the above institution took place at the school in Rochester Place, Kentish Town Road. Some 200 of them, many of whom had since leaving the school got married, and brought their babies with them, making 250 in all, sat down to an excellent tea. The schoolroom was very tastefully decorated.

The meeting having been opened by singing and prayer, the chairman, H. B. Spalding, Esq., congratulated Mr. James and the teachers upon the work that they had been enabled to do in the past, and expressed the pleasure that it gave

him to see such a gathering of old scholars on that occasion, as he was led to believe, for the last time, in that room, for the place in which they were was coming down for the improvements that were to be made; but he had no doubt that the work which had been going on for so long would not stand still, and that Mr. James, who had this work so much at heart, would soon find another place in which to meet.

Mr. George James, the founder of the institution, stated that since the schools had been established, in 1866, many had been brought into that room and brought under the sound of the Gospel. Some 200,000 children had passed through the school, and he believed that to-day there was as much need of such places as these as on the day on which God put it into his heart to open the schools; and he believed that if a police-constable had the power to go with him into the abodes of many about that and other neighbourhoods they would find children shut up in rooms that ought to be in Board Schools, which were now filled with tradesmen's children, instead of the poorer classes. He was happy to say that there were now young men and women who were filling good stations in life who had been rescued from the streets through being brought into that room. He remembered having great difficulty to get one ragged boy into the school, but at last he succeeded, and on several occasions he gave him some clothes to wear, but still he came in the same old clothes, and at last he took the boy, with others, and put on them new clothes, and afterwards sent them to the marine store dealer's and sold the old clothes; when the boy told him that his mother had been "dished," because she would not be able to sell the clothes to get gin with. He never quarrelled with any of his scholars, but only with what they brought into the school with them, and that was what God fell out with them all for, namely, their sins. He had had to get a policeman in that room so as to keep order amongst his scholars, but some of those scholars, he was very pleased to say, were members of Christian churches and good ornaments of society. Messrs. Seagrove, Pratt, and Gunn, took part in the meeting.

DOVE ROW SUNDAY AND RAGGED SCHOOLS.

The annual Christmas treats of these schools were held on the 19th and 20th of January. The first took place in the Morley Hall, Triangle, Hackney, when upwards of 300 scholars took tea together; provision, consisting of bread and butter and cake, had been made for 400, but the cold weather so increased the appetites of the 300, that they very speedly consumed the lot After tea, "The adventures of Livingstone and Stanley in Central Africa" were described by Mr. W. G. Cotsford, the superintendent of the schools and mission, illustrated by dissolving views from a magnificent lantern belonging to Mr. Marriner, who kindly presided at it. At the close each scholar received an orange and a beautiful Christmas or New Year's card. The second treat was held in the schoolroom at Dove Row, when 200 little children of the infant classes took tea together. They were afterwards instructed and amused

by the exhibition of dissolving views, Mr. Hills told the stories in a telling manner, and Mr. Marriner again presided at his lantern. Afterwards, the strong lime-light was thrown on a stall of suitable toys, at which the delight of the little ones can be easily imagined, but not described. Their happiness reached its climax when they toddled off with two toys and an orange each.

The teachers have received letters from parents thanking them for their kindness to their children.

The *Times* in a leading article of 29th December, 1880, writing of School Treats, says:—"*It does the good it aims at doing, and it runs no risk of doing mischief by the way.*" This the friends working at Dove Row heartily endorse.

LIMEHOUSE RAGGED SCHOOL, MITRE BUILDINGS.

On Wednesday evening, February 2nd, tea was provided for the boys and girls in attendance at the school, and about 170 sat down to an excellent repast. A magic-lantern entertainment was afterwards kindly given by Burnett Tabrum, Esq., one of the former superintendents, which was much enjoyed.

YOUNG MEN'S MISSIONARY ASSOCIATION.

The Association was founded twenty-seven years since. Mr. Morley, M.P., is president; its vice-presidents are Mr. S. Hope Morley, Mr. Howard Morley, Mr. Charles Morley, Mr. W. Donne, and Mr. J. Thomas; its operations are guided and sustained mainly by gentlemen engaged in Messrs. Morley's establishment. The demolitions in the neighbourhood, and "the delay of promised alterations and improvements," have occasioned peculiar difficulties. The operations comprise Sunday Schools, Day Schools, Band of Hope, Penny Bank, Mothers' Meetings, Winter Lectures and Entertainments, the usual Summer Excursions, and Winter Hospitalities. The poor have by no means forsaken the neighbourhood, and there is no lack of opportunities for doing good. The religious services are conducted by Mr. Minchin, the missionary sustained by the Association, who is also assiduous in house-to-house visitation. The Association has forwarded donations of £5 each to the various denominational missionary societies.

On February 15th the annual meeting was held in Messrs. Morley's warehouse, under the presidency of the head of the firm. The attendance was as usual full.

Mr. S. Morley expressed the pleasure it gave him to preside over such a meeting. The thought that such a large number of young men—though not so large as he could wish—were recognising the need of exercising that influence which each one, no matter what his position, possessed upon others, that they directed their energies to this portion of London, which so needed help and supervision, was a source of great happiness and thankfulness. Looking at the neighbourhood, and observing the large number of houses that had been removed, and the most unfair delay manifested in reinstating the houses for the working classes, he might observe that it was never the intention of the legislature that the poor should be thus driven away, but that better dwellings should be

provided for them in the neighbourhood. The result of the Act of Parliament had been that, whilst hundreds of the dwellings of the poor had been removed, and much inconvenience, distress, and poverty thereby caused, not one house had been erected for the working classes in the neighbourhood. He was glad to see that their Sunday and Day Schools were in good condition, and that their Band of Hope was doing well. But he had to testify against the apathy of the temperance members of the Association in not protesting against the drinking habits of the men and women of the neighbourhood. There was a good body of total abstainers in the house—some 80 or 90—who, while perfectly free agents, had no doubt strong convictions. It was hardly fair towards these convictions that their holders should not take some effective steps against the habit of drinking which he alluded to.

Mr. Minchin made a few remarks on the work of the Mission.

The Rev, J. Clifford, A.M., LL.B., commented on the unique character of the Association, the admirable quality of the work done, and its important influence upon the young men engaged in it.

The Rev. G. Blake Concannon dwelt upon the importance of preaching a "personal" Christ, as the best method of dealing with scepticism.

The Rev. J. Dixon said that, taking it for granted that 58 per cent. of a given population could be in attendance on the Lord's day at p'aces of worship, it would be found that there were over one million—or, according to more recent calculations, two millions—"wickedly and wilfully absent" on the Sunday from the house of God—a number equal to the population of thirty-nine county towns.

Mr. Blest, in moving a vote of thanks to the speakers, urged those present to read the report, the accuracy of which he could vouch for.

OLD PYE STREET, WESTMINSTER.

The seventh anniversary of the Youths' Institute in Old Pye Street was an occasion of much interest both to the young people and their friends. The report stated that since the opening in 1874, up to October, 467 lads, of 106 different occupations, had been members. At the present time there are 56 members, and classes are held for spelling, writing, arithmetic, singing, geometry and freehand drawing; there is also a swimming club, Bible-class, drum and fife band, with chess, draughts, library, &c., for a subscription of fourpence a month. The interest in all the subjects had been well sustained. Sir R. Carden, who has befriended the work since it began, presided during a portion of the evening, and showed his practical sympathy by a gift of £2 for swimming prizes next year. Seventeen prizes were distributed for excellence in various subjects. In the Scripture exercise class, on a given subject, three lads wrote out very beautifully over 1,400 verses, and another over 1,100, others several hundreds. Dr. Sinclair Paterson and other friends addressed words of counsel and encouragement to the boys, and expressed their hearty appreciation of the devoted labours of Mrs. Barker-Harrison.

SERMON LANE MISSION.

The annual meeting was held in Myddelton Hall on Tuesday evening, March 8th. The meeting was preceded by a tea, which was graced by the presence of many friends who have been connected with the work for more than twenty years. The meeting was a very full one. E. Malcolm, Esq., presided. The opening remarks were thoughtful and pertinent. The secretary, Mr. W. Cooksey, read a most able report, detailing the varied operations, comprising Sunday School, Week-night School, Sewing Class, Mothers' Meeting, Penny Bank, Soup Kitchen, Sunday Morning Breakfasts, Singing Class, Band of Hope, Temperance Society, &c. A very important feature of the work is an Adult Mission, under the able superintendence of Mr. G. Fuller. Mr. W. D. Lewis, the treasurer, read a statement of finance, which shows the institution to be in a flourishing condition. The first resolution was moved by Mr. J. Lamont and seconded by Mr. R. J. Curtis, of the Ragged School Union; the second resolution was moved by the Rev. Thain Davidson, and seconded by Mr. Tracy Miller. One feature of the evening was the presentation of a testimonial to Mr. George Fuller, in recognition of his valuable services, and also as an expression of sympathy. His wife has been laid aside for several months with an affection of the spine, caused by a fall at the London Bridge Terminus, when returning with the mothers from the Crystal Palace. The testimonial, presented by the Rev. Gordon Calthrop, was a sum of £150, which had been contributed by a circle of friends. A well-trained choir sang at intervals during the evening.

DR. BARNARDO'S ANNUAL GATHERING.

Upwards of 1,100 juvenile waifs and strays filled the large Gospel Hall of the Edinburgh Castle Coffee Palace, near the Burdett Road, in the East End of London, on Wednesday, January 5, on the occasion of the New Year's Supper given under the auspices of Dr. Barnardo's Institution for Destitute Children. Of these 1,100 children about 150 were girls, drawn from the poorest of the poor. The supper over, the "Doctor" briefly addressed his guests. He wished them a happy new year, whereupon came from all parts of the building, "The same to you!" What had they come for? To get some grub? Well, that was not a bad thing; but he hoped they had a better object, and wanted to be helped out of their present mode of life. He was going to ask them some questions, and trusted he should get truthful replies. They might think it a fine thing to deceive him. But after all they did not deceive him. Then the "Doctor," who had managed, with the aid of an occasional blast from a trumpet, to keep pretty good order, put a series of questions to the boys, telling them to stand up by way of answer. How many lads had got father or mother living in a lodging-house? A large number stood up. How many had got father or mother earning their living in the streets? Apparently not many. How many were earning their own living in the streets? About one-third rose. In answer to further questions only a few intimated that they were without father or mother, but the great majority evidently came from the common lodging-houses of the neighbourhood, in

which vice and poverty, disease and filth, huddle together at night. Then came the question, "How many had been locked up? Alas! some fifty or sixty, amidst the laughter of their companions, and, seemingly, with but little sense of shame, stood up. How many deserved to be locked up? "All the lot of us," was the prompt answer which came from many mouths. How many attended Ragged Schools on Sundays? A large number were, it seemed, profiting by these schools, but only a few went to Board Schools. Dr. Barnardo said he had seen a baby made to toddle across a room in a lodging-house whilst a crowd of men and women stood around, betting on its feeble little efforts. Its mother was out, and no one cared what was done with it. But some did care for the boys and girls who were present. Money was not all that was wanted. Work was wanted, and a character was wanted. Some of them were too old for him to help them, but he hoped before very long to be able to help even the older lads. Of course, there were some lazy chaps who would rather beg or prig than work, and nothing could be done for them. A request that those who wished to enter the Homes would show their desire by coming up to the platform followed. This was responded to by a considerable number of lads, and their cases were to be gone into by the "Doctor" after the others had left. As the children left a new sixpenny piece and an orange were given to each of them.

FOX COURT RAGGED SCHOOL.

The Earl of Shaftesbury, K.G., presided on March 10th at the annual meeting of parents of the children attending Fox Court Ragged Schools, Gray's Inn Road. The meeting—preceded by a tea—was held in the hall of the Benchers of Gray's Inn. Among the gentlemen on the platform were Alderman Sir Robert Carden, M.P., several clergymen, and other gentlemen.

Mr. Fagg, the hon. secretary, stated that the schools had been in operation thirty-five years. The principle of self-help was inculcated in the Clothing, Blanket, and Coal Club. Also a Mothers' Meeting, Sewing Class, Singing Class, Mission Service, Night Schools, and Sunday Schools were in active work. There had been during the year 664 deposit accounts with the bank, and £271 had been paid in. The infants' day-school was attended by nearly sixty little ones, who, by the aid of charitable subscriptions, were furnished with a hot breakfest every morning; and in this way no fewer than 6,311 breakfasts had been given in the twelve months.

The Earl of Shaftesbury expressed to the parents the pleasure he had in meeting them once again in that ancient hall. From personal experience he could testify to the good which had been done by the Juvenile Sabbath Union, which had been established in connection with the schools. He warned the working classes that the preservation of the Divine day of rest would depend not so much on the Legislature as on the popular will. Putting aside the Divine origin of the institution, it was to working men their charter of protection against being compelled to do seven days' work for six days' wages. If the law were altered

in this respect, and labour were at a discount in the market, there would be great danger of the Sabbath in England becoming like that of the Continent, where, on that day, manual labour was carried on as usual.

CHRISTIAN WORKERS AT DR. GLADSTONE'S.

A very interesting meeting was held in February at Pembridge Square, by the kind invitation of Dr. and Miss Gladstone. The meeting consisted of the various representatives of mission work in the neighbourhood of Notting Dale and Latymer Road. Amongst those present were Mrs. Russell, Mr. and Mrs. Fordham, Miss Henderson, Miss Lawson, Rev. J. Meggy, Rev. C. Dewey, Mr. Curtis (of R. S. U.), Mr. Groves, Mr. Stanton, Mr. Clarke, Mr. McKay, and Mr. Goss. After the usual devotional exercises, Dr. Gladstone briefly told the meeting why they had met together. It was to find out exactly what Christian work was being done in the neighbourhood, so that the various workers might be able in the future mutually to assist and encourage one another in their good work. He called upon Mr. Clarke to say a few words about his work in the North Pole district, whereupon Mr. Clarke stated that he found a welcome in most of the houses, and he had reason to think that great good was being done. He believed in temperance as a starting-point, and was very thankful that numbers had signed the pledge. His meetings were appreciated, and the children were coming to school with cleaner faces than they used to do.

Mrs. Russell said she had laboured for several years, and regretted greatly to say that the results were far from encouraging.

Mr. Fordham, who takes an active interest in the Walmer Road Mission, said he was unwilling to interfere with the evening meetings when he commenced the work, and therefore he had organised an afternoon meeting for working men and women, which was well attended. Mrs. Fordham also had an excellent Mothers' Meeting, numbering nearly 100. There was likewise, in connection with his work, a class of great importance, which was held every Monday evening, for laundry girls, conducted by the Miss Mannings. Between fifty and sixty were generally present, and arrangements were being made for a similar class for younger girls. He regretted that so few attended public worship.

Mr. Groves, of Princes Road, said the work was discouraging. Many houses in his district accommodated several families, a separate family in each room, many of these consisting of grown-up members.

Mr. Goss and Mr. Macaulay stated what was going on in their respective districts.

Mr. R. J. Curtis expressed the pleasure he had in attending the meeting, and learning the number of agencies at work in Notting Hill for children, youths, and adults. The work of Mr. Macaulay was a noble and self-sacrificing enterprise. The labourers in the district were many, but not sufficient to cope with the evils that abounded.

After a few words from the Rev. C. Dewey and the Rev. J. Meggy, Dr. Gladstone closed the meeting with a few helpful words.